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progressive substitution of ideals. The different moral types mark the different stages that have appeared during the process (pp. 197–198).

G. W. T. WHITNEY.

PRINCETON.

Les Problèmes de la science et la logique. Par FRÉDÉRIC ENRIQUES. Translated from the Italian by J. DUBOIS. Paris, Félix Alcan, 1909.—pp. 256.

In his *Problemi della Scienza* Enriques offers a critique of problems relating to the logical and the psychological development of scientific knowledge. The first part of that work is concerned with the more general problems of the logic of science; the second part discusses the concepts of geometry, mechanics, physics, and biology. The French volume under review is a translation of the first part of the Italian book.

The aim of the author is to unify the various domains of knowledge by means of a "positive science of gnoseology," an epistemology dominated by a spirit "critical and positive." First, then, there is no absolute, either in mathematics, or in natural science, or in morals, or in metaphysics. Consequently, everything being only a linking of relatives, there are no insoluble problems. There is no 'reality in itself.' The 'positive' definition of the 'real' is, according to Enriques, the correspondence between sensations and desired results. More technically, the 'real' is the invariant in the correspondence between volitions and sensations. This definition is followed by a detailed examination of the nature of psychological, physical, astronomic, chemical, and historic 'facts.' Theories are distinguished from facts in that theories often involve fictitious entities which are inserted *within* the series of facts solely as heuristic devices. They are, therefore, highly subjective. This distinction between facts and theories is illustrated by a survey of several standard theories of natural science, and by discussion of the concept of equivalence of scientific hypotheses.

So much for the basal principles of the "positive gnoseology." These principles, however, involve a tacit understanding as to the meaning and the application of logic. To these problems of logic the remainder of the book is devoted.

Logic to Enriques means, as it should mean to all students of philosophy, not the Aristotelian tradition, but the twentieth century science; the modern logic of Schroeder, Peano, and Russell. Though in this connection the author's use of 'logical' and 'psychological' seems somewhat confusing (a confusion to which current philosophic literature should have made us callous), his résumé of the technicalities of mathematical logic—logical operations, logical definition, the compatibility of postulates, and the foundations of arithmetic—is both concise and clear.

How do logical concepts apply to reality? This question is answered only after a careful inquiry into the precise meaning of such concepts of physical science as 'matter,' energy,' and 'cause.' The resulting induction the author formulates thus: exact logical concepts apply to reality only in a relative and non-rigorous fashion. "The progress of science is a series of successive approximations." In this succession of approximations certain general concepts like those of geometry and of mechanics serve as somewhat less variable, but by no means absolute, directing principles.

The book concludes with some purely tentative hypotheses relating to the physiology of the thought processes.

The constructive view of the principles of science presented in this volume compares favorably with views like those of Pearson and of Poincaré. Against Pearson, Enriques insists that the formulations of science are not merely subjective 'shorthand'—there *are* objective facts. Against Poincaré Enriques argues that the principles of science are not 'conventions,' but rather "progressively determined suppositions."

An English rendering of both parts of the Italian work will be welcome.

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The following books also have been received:

Theories of Knowledge. By L. J. WALKER. London and New York, Longmans, Green, and Co., 1910.—pp. xxxix, 696.

Principles of Political Economy. By JOHN STUART MILL. Edited by W. J. ASHLEY. London and New York, Longmans, Green, and Co., 1909.—pp. liii, 1013.

An Outline of Logic. By B. H. BODE. New York, Henry Holt and Co., 1910.—pp. x, 324.

The Complete Works of Friedrich Nietzsche. The first complete and authorized English version. Edited by OSCAR LEVY. Vols. I, II, III, VI, VII, IX. Edinburgh and London, T. N. Foulis, 1909.—pp. xxxviii, 204; xii, 201; xxix, 194; x, 170; xiii, 407; xiv, 384.

The Psychology of Reasoning. By W. B. PILLSBURY. New York and London, D. Appleton and Co., 1910.—pp. viii, 306. $1.50.

The Influence of Darwin on Philosophy and Other Essays. By JOHN DEWEY. New York, Henry Holt and Co., 1910.—pp. vi, 309. $1.40.

Kant's Ethics and Schopenhauer's Criticism. By M. KELLY. London, Swan, Sonnenschein & Co., Lim., 1910.—pp. 208.

Vocational Education. JOHN M. GILLETTE. New York, American Book Co., 1910.—pp. viii, 303.

A Critical Study of Current Theories of Moral Education. By J. K. HART. Chicago, The University of Chicago Press, 1910.—pp. 48. $0.53.

Letters to His Holiness Pope Pius X. By A MODERNIST. Chicago, The Open Court Publishing Co., 1910.—pp. xx, 280.

Immanuel Kant. Von E. VON ASTER. Leipzig, Quelle und Meyer, 1909.—pp. 136. M. 1.25.

Die Stelle des Bewusstseins in der Natur. Von JULIUS PIKLER. Leipzig, Johann Ambrosius Barth, 1910.—pp. 34.